True Bedu coffee is strong, devoid of milk or sugar but flavoured with herbs; and its consumption is the occasion of much social activity—the rounding off of the day, and an opportunity for discussion, and the reception of guests. For the Badawin, if not for city dwellers, coffee is truly the 'wine of Islam', and the equipment of all Badawin households includes at least one carpet, which is spread before the hearth, a mortar, and coffee pots and cups. A few cooking pots, and one or two large trays and bowls for communal eating make up the remainder of the culinary equipment.

Clothing of the Badawin is simple. A long robe of thick material is the principal, sometimes in fact the only, garment. In winter a waterproof cloak of woven camel hair is worn. A voluminous headcloth, held in place by a rope or band, is wound round the head so as to give protection to the face and neck, and rawhide, heelless sandals are worn on the feet.

Water is usually too precious for much washing[1]—indeed, the Koran permits the ceremonial use of sand in the daily ablutions which are enjoined on all Moslems—and animal urine is frequently used as a substitute. Badawin food is monotonous and scanty. Most important are milk products: curds, buttermilk, various kinds of cheese —of which *labné*, a kind of cream cheese, is the most widespread— and *samné*, or butter. In addition, wheat, barley, and occasionally a little rice are obtained by barter, blackmail, or brigandage from agriculturalists, or else grown very sporadically by the nomads themselves.[2] Small amounts of dried fruit, usually dates, are also eaten. Meat is provided only as a great luxury, since animals themselves are in effect a kind of fixed capital—owners must live from the yield, not upon the animal itself. Apart, then, from occasions of high festival, when special slaughtering takes place, only those animals that die naturally are eaten.

Meals are served first to the older men of the tent, each man using his dagger as a knife, and fingers as a fork,[3] after which, when they are satisfied, it is the turn of the younger men and boys. Later still come the women, and finally the girls—the sexes never intermingling during meals. On occasion when supplies are plentiful, the Badawin

[1] It has been said of a present-day certain Wahhabi tribe of Arabia that all adult members have at least once in their lifetime been forced to exist on water taken from the hump of a camel.

[2] Patches of ground are roughly sown with grain, and later in the year tribesmen return to harvest the crop.

[3] As far as possible, use of the left hand is avoided in polite Arab society—this hand is employed for menial and unpleasant tasks.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala
Bedouins MJ4

Sheykh Tai' threw several handfuls of sand over the spilled blood—for so desert custom demands. Blood is *haram*, that is, "forbidden." Opening the jaws of the dead animal and pointing to the wicked fangs, he said: "Thou and I are kinsmen for the traces which thou leavest behind are the same as mine." (We are both robbers, he meant—like all despised Bedouins.)

Later in the day, as we galloped on, we sighted in the distance what at first we took for some of our mounted hunters driving wolves towards us. But they did not move.

I thought I could recognize riderless horses, watching us with raised heads. But Sheyk Tai' laughed and cried out to me that they were neither horses nor horsemen, but wild asses. I would not believe him at first, for the animals seemed too high in the leg.

Sheykh Tai' pointed out to me that the troop had a leader and this became apparent when the shy creatures ran off. We did not follow, and they disappeared into the clear distance of the Sinjar Mountains.

Fleeting shadows cast from above now hurried across the plain before our horses. I knew them of old from raids in the inner part of Arabia. They were the "Sharers of the Prey."

Shading my eyes with my hand, I looked up to the sky, where on motionless pinions the great vultures were sailing. They knew well the purpose of our ride; and they were sure of their feast of dead wolves. A widespread cloud of dust rose on the horizon and moved towards us. These were the beaters, whose semicircle stead-

1 - [of a wolf killed in a hunt--Analyst]

L. Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

CHAPTER XLIV

Curious Customs and Stories

MAD DOG BITE

752 826 If a person is bitten by a dog suffering from rabies, he must immediately find a man of the Birzan section of the Mutair, and drink a coffee-cup full of his blood (which he pays for). The blood of a Birzani so taken is regarded among all the tribes of North-East Arabia as an infallible cure.

Authority, Shaikh of Kuwait, 11th August, 1932. Confirmed by the Shaikh of the Birzan, the late 'Ali al Shuwairibat, in 1935

DIVISION OF SPOIL, GIFTS, ETC.

425 Among the Badawin the method adopted for the just division of spoil is to send one person some distance away, so that he cannot see what article is selected. Another will then call out "Who shall have this?" holding up or pointing at a particular article. The man must then in reply name one of the party. This custom has religious or *Shari'ah* sanction behind it.

Authority, Shaikh of Kuwait, 11th August, 1932.

MAKING DECISIONS

787 To decide whether a journey or other enterprise shall be undertaken, the counting of beads (odd or even) three times, is common among the Shi'ahs.

Among the Badawin the following method is adopted: A man will shut his eyes and hold his hands out in front of him, palms towards him, and fingers of the two hands pointing toward each other. He will then try slowly and with his eyes shut to bring the fingers together, so as to make the tip of the centre finger of one hand *exactly*

i: Dickson G-5 (1929-47) 1951 MJ I Kuwait
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APPENDIX XV

THE TRIBAL "WAR CRY" (NAKHWA)

721 The following are a few war cries of the more important Tribes of Arabia.
192 (a) The House or Clan of the Al Sa'ud. "Al Auja", "Ana Akhu Nura", "Ana ibn Mijrin".

(b) The House of Al Subah. "Ana ibn Salim", Ana akhu Mirriam".

(c) The Shammar Tribe. "Sanayís", (common to the whole tribe).

(d) The 'Ajman Tribe. "Mu'assa al Haddán, wa ana ibn Al Ajám", "Mafras al Hadid, wa ana ibn Al Ajám", "Sifar safi al Maut, wa ana Ladhala", "Safi al Maut, wa ana Ladhaila".

(e) The Mutair ('Ilwa) "Ilwa, Hal Raddat".
(Jiblan) "Khayal al Sabha",* "Al Jibili".
(Muwaha) "'Awlad al Muwaihi", "Al Batha",† "Ana ibn Madwash".‡
(Wasil) "'Awlad Wásil", "Ar Rahman wa ana ibn Wásil".
(Bani Abdilla) "'Awlad 'Abád".
(Al Sa'aran) "Al Ashwa",§ "Ana ibn Ali".
(Al Sahabba) "Khayal Sabhat Mushabi".

(f) Awazim. "Atwi", "'Awlad 'Atta" (elided to "Alladatta").

(g) Rashaida. "Al Daaiji", "Murr al Dalála Da'aiji", "Khaiyal Sabhat Da'aiji".

(h) Harb. "Ana ibn 'Ali".

(i) 'Utaiba. "Ahl al 'Atiyah, wa ana ibn Ruq".

(j) Sbei. "Al 'Arfa Sbeiy".

(k) Dhafir. "Al Garwa, Suwaiti", "Sabha Tammah".

* Name of a hill in Najd used as a rendezvous.
†Name of Al Duwish's own camel.
‡ The name of a famous ancestor.
§ Pet name of a she-camel.

Note on (d) above.—The "Nakhwa" common to Ajman and Murra, which may be termed a rallying cry or appeal to fight, is "Ayál Marzuk."

APPENDIX XVI

BLOOD OF THE BIRZAN SECTION OF MUTAIR

A FURTHER NOTE

164 Shaikh Sabah al Nasir, discussing the question on May 11, 1950, made the
757 following statement:
826 1. Rabies was unknown in the Hasa, Riyadh, and Rub' al Khali part of Arabia, and appeared to be confined to northern border of Sa'udi Arabia, South Iraq desert and Kuwait.

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
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Appendix XVI

2. Three years previously (1947), a pack of wolves, some forty-seven in number, affected with rabies, attacked the inmates of many Harb tents in Ajibba region south-west of Hafar al Batin. The pack bit ninety-two persons. The King sent out troops in cars who destroyed the wolves. Eighty-seven of the bitten persons were given Birzan blood to drink; five did not drink. The eighty-seven survived and are well to this day. The odd five all developed rabies after fifty days and died. Shaikh Sabah gave other instances proving efficacy of Birzan blood if drunk in time by bitten persons.

3. A Birzani retainer who was called up by Shaikh Sabah made the following statement.

(*a*) I am pure bred on my father's and mother's side since 1,500 years ago. I am in demand when a case of rabies occurs among the Badu.

(*b*) When I am called in to give my blood, I cut a small artery in my wrist. The charge for this is 1 Rial. Afterwards the patient who has drunk my blood waits forty days. If all is well then he pays me Rs. 300 or a she-camel costing that amount. For not till then does he know if he has been cured or not.

(*c*) It is very necessary to drink a Birzani's blood within twenty days of being bitten. After that it may be too late, although in rare cases a longer time has been known to elapse and no harm has come to the bitten person.

(*d*) To know if a wolf, dog, fox has rabies, the heart should be cut open and if inside are found white maggots, then undoubtedly the animal has got rabies. If there are no maggots then it is not mad.

(*e*) I have given over three hundred coffee cups of my blood to persons bitten by mad dogs or wolves.

(*f*) A human developing rabies, hates the sight of water, barks and whines. His brain remains fairly clear. Some of those affected cry out "I'm going to bark" or "I'm going to bite", but not all.

(*g*) No one ever recovers if he develops rabies. He is put out of his misery by being taken away behind the tents and a handful of ashes are placed on his head. This causes immediate collapse and death. Why is not known.

(*h*) The Prophet Muhammad who had a great kindness done him by a Birzani, said to him, "I ask God to grant that to you and your descendants be given the power of curing a person bitten by a mad dog, wolf, etc., by drinking your blood". Since that day this power of effecting a cure has been divinely granted. But the blood must be drunk within twenty days, and the donor must be of absolute pure descent on both sides.

The above story proves, among other things, that rabies was known to exist in the Prophet's time.